M 1715
Group II
Thursday, Nov. 13, 1969

MR. NYLAND: So, Ed, are you all set?

Ed Luttropp: Yes, Mr. Nyland.

MR. NYLAND: Good. Large group tonight, huh? It's interesting. And the question is always: what will we talk about - particular kind of subject. It's very difficult to find a subject that attaches to everyone because you're all in such different states and whatever you may have as expectation, I hope there won't be any disappointment. Because if there is, then you must ask. Maybe there are certain questions, partly out of curiosity and partly out of a deep feeling of really wishing - wishing something for yourself. Because that's of course the whole purpose of getting together and talking about ordinary life and what is needed.

I've listened to some of the tapes and some discussions. One can always be critical because I really would like to make sure that that what you come for, that there is something that really then can be filled. If you're empty you're entitled to have something fill it. If there is an emptiness you must also know perhaps what you would like to have it filled with. I think you ought to know enough about yourself - the particular state in which you are and whatever questions you have, and whatever it is that you call your experience and the way you look at your life as you now are living it, and as you grow up and as you expect something from your life - in what direction it ought to develop.

Each person of course must have an aim because if there is no aim he is like a ship without a rudder, and you're just tossed about because life has currents, and life is sometimes like a wind and it takes you up and puts you down somewhere - many times at places you don't want and you want to go back, and where do you want to go back to? And maybe you're glad that you have left what it was but what is it that you then wish? What is it in you that you really want? Because that is a determination for yourself - what is it that you consider the value of your life? If you know that you may know then what you want to make of it; and if you do and then find that on the road to try to make something of it, maybe you run up against difficulties which maybe you would like to have removed, or at a certain point you give up and then you make adjustments.

I think that one is really in life quite weak even if you pretend every once in a while to be strong, because I think you may start out originally with having a definite aim and you follow that - you come up against a few obstacles; you may overcome them; it depends a little bit on your nature how many obstacles you consider an obstacle. As soon as you start to consider it an obstacle that perhaps can be removed, you will be dependent on how much strength you have to overcome it and in that kind of an attempt you may find that you don't have enough strength. And then when you look at it and you consider it, you say, 'well, maybe after all I don't have to get across that obstacle. I'll make a little detour.' This is what I call 'adjustment'. I forget about my original aim but I have a mind

which starts to enjoy having an aim and then telling me I shouldn't have it; and then offers to me something that is like a substitute, but it is made so beautiful and so encouraging for me that after a little while I agree that my mind is really right, and that I should go in the direction as indicated which is a little in--little--little more--little easier for me because it doesn't require so much effort.

I really think that a person is interested in getting along in this world with the least amount of effort. I think it's a result of education of course. I believe that each person every once in a while would like to have something for nothing. I believe it's quite right that he starts out like that because he got his life for nothing. He happens to be on Earth. He hadn't done anything about it - it's a product and a gift from your father and mother; and then they - whatever it is - being responsible for you, you simply find yourself with, as it were, as a growing concern, already growing up as if your father had an organization and you were the son, and you simply take over into something that already exists and then you carry on in accordance with whatever the rules of the organizations are.

It is that way with life because you take on whatever is already organized for you - the creation of your body, the way you are, perhaps a little bit educated so that you can stand on your own feet, but all the things that you have have been given to you. You haven't paid for anything practically, because you keep on breathing with air that you never pay for. You keep on living because you have a life force in you which also was given, and allyou have to do is try to maintain it a little bit

by taking care of it, or sleeping enough, or feeding it at the proper time, or whatever it is that you now call your 'self'. Even education is many times paid for by someone else. When you start to work, that is in ordinar--(Who's there? Will you sit down?) When you start to work for yourself and for your own living, you already have a tremendous investment in yourself; and you take it almost as a matter of course that you are equipped, and that you already have, because of the conditions in which you happen to be created and the acceptance of it, that then you say 'all right, here I am as a human being and people have told me that I ought to earn a living; or that I ought to be put out in the world, and I have to stand on my own feet, and that I can no longer depend on my father and mother, and then even if they, for a little while, pay for a little education or if they cannot afford it that I have to go and work for my own living' - all of that of course is based on what you already have. I say you, yourself, up to a certain age are a going concern.

What is it really that one then accepts? Has one ever been grateful for that what you already have? That is, if one considers the Earth on which human beings happen to walk around, and where life is apparently in some kind of an appearance and that you as a personality are a part of that kind of life - the acceptance of that as a fact for yourself - it's a gratitude. That it--it depends of course on being grateful for existing. And this becomes a very important question because if I'm not grateful, I have no aim. But when I have an aim then I am grateful for having the ability to pursue an aim. And then the question is: where do I get an aim, so that there is a reason for my life? Because if I just take it because my father and

mother happen to produce me, then I'm still an ordinary human being living on Earth and perhaps even resenting the fact that I'm alive.

And only when, during this early period, there is something in me that starts to become stimulated - and I call that not my body primarily, although the body will be used for the execution of that what I feel and think - that then my thinking apparatus will have to produce something for me that becomes worthwhile to pursue; and my feeling has to supply a certain form of energy, as I call it, a 'wish to live'. And so I live then for a little while, and of course educationally I want to become something - I call it to 'become a man', to live on Earth and I become subject to whatever rules happen to be existing. That is, I simply adopt that what is the surrounding as a mode for my living and I don't really want to question it too much because, to some extent if I can conform, it will be much easier. And sometimes there is in me of course a fear for being criticized, and then it depends a little bit more on the strength I have to stand up for my own conviction. And then again I ask the question: what is my conviction? And what is it based on? What do I really know about myself, then only what has been taught or what I've read out of books, or what I've seen as examples or the way I consider my life to be - difficult maybe, or not so difficult, in any event, wanting to get up in the morning, to do certain things in conformity so that what I believe could be an aim. And again I say, what is there in oneself that is actually original? You might say that it belongs to you and it didn't belong to that what is the air of Mother Nature, and it didn't belong to that what is the the people you're associating

with who tell you certain things and you imitate.

The fact that one says what--'what is really myself?' - I really don't know. Because if I consider my behavior and I say, 'why do I act the way I do?' And I try to really think about it honestly, where do I trace all my forms of behavior to? The conformity with ordinary life, or what I call civilization here right now in Boston, or whatever it is at school, or in relationship to people I work for, or whatever I call my behavior as a man. How much is really reflection? That is, either reflection within myself in a consideration, or that what is a reflection of that what other people expect me to become. And I see different conditions in life as it is and gradually of course I form an opinion because I don't want to be a fool. I want to expect certain things from life so I have to look at it. And I see what is there for sale, and what is it that I can buy? And if I really wish it, do I have anything to buy it with? What is my equipment with which I buy - economically or, in ordinary life, as an exchange? Or if I don't like what is offered to what extent am I satisfied with a substitute? Or is it something that is inherent in me that I consider my life to be, and I wish then to develop my life in whatever conditions I happen to live and with whatever body I happen to possess and whatever the talents are that I consider worthwhile in my mind or in my feeling.

Gradually I have an idea that my life is worthwhile enough not only to maintain it but to do something with. And then I enter into a field of motivations - what really makes me wish to continue to live? It's difficult at that time to think about the possibility of not living anymore. Because also that

becomes quite definitely an absolute fact. I don't want to consider it because I postpone my own death long enough. I don't want to think about it because I'm full of life. And I say as long as I keep on taking care of my body and I'm not foolish about it, and I remain healthy and I hope that sickness - even if it knocks on the door - will never come in, and even if I do get a little sick, psychologically, I also can find out from a psychiatrist somehow or other and I get a shock treatment, and then I put myself a little bit maybe every once in a while in a hospital, and then afterwards I come out and I'm normal, or perhaps not so normal, so I take a few other things about which I don't know anything and I hope for the best. But I don't really want to consider this question that I take a responsibility for my life in my life, because I expect almost that I will continue to live. And where do I get such crazy notions - that I will continue to live? Of course if I think about that, if I then consider that what is now life within me as my body represents, and that there is something that I think ought to continue to live because it is alive now, and if I think of that, and then of course I think of death because that would be a state in which there would have to be some kind of a decision.

You see, you don't know some of the people who perhaps originally belonged to this group and all of a sudden he dies. And to those who knew him it is a shock. That is, if they happen to think about him before they thought of him as a person still active in this world. Then all of a sudden you hear he dies. And then what? And if you were a friend of him or if you remember more or less his tendency or traits of character, and you consider that more or less in sympathy, and you consider him

and not necessarily his wife and children or whatever may become of them without him. But if you consider that, what is taking place when a person dies. Is there something that just dies and only the memory remains? It depends a great deal on what you feel and what your mind considers.

If you will allow in your mind the thought that when a person dies everything is over, I doubt very much that you're logical. Because here I am in life and I want to continue with this life. That is, if I say I take the responsibility for my life as it is and I want to make something of it, am I placing then a time limit so that when I die that what I want to accomplish will be finished? And how will I know? And how will I, while I am alive and try to think about what I ought to do, how do I know how I even might change? So that if I'm building something with my life and I start building the walls in the form of associating with other people and earning a living, and then finding a roof over my head so that perhaps at that time I can say 'I've made enough money or I'm firmly established in this life so that I don't have to worry too much. I have a job and they cannot fire me because I have knowledge and they need this knowledge, so I become a definite part of an organization.' That is what I call putting a roof over the place of my life. And although it may leak a little bit, it doesn't matter, because I'm firmly established.

So then when I die, I leave that house. Do I leave it or is there something that I must consider - that is, if I actually leave it, I leave my house. But I'm outside. So I'm, after death, outside of the house that I call 'my body'. And is it logical to assume that a person who lives in a house, when

the house dies, that he should die? It's an interesting problem. Because what is it that I say I live in this house? I say it is life, of course, that lives within my body. And when the body now dies, for some reason or other, because it may have a heart attack and it may then at that moment not be able to continue to send blood through my body. And if blood is the conveyor of life--life force to the different cells of my body and that all of a sudden stops, my physical body stops functioning. But what is it then that I say I leave my house? What leaves? Who is there to leave a house? Or who is there already living in the house that I say the house is an edifice? It's my body. But I live in it. What is my life?

And so, when someone dies, what is there that remains, if it remains? And if it remains, again, what for? Why is it so difficult to accept that what has lived, that it just has a chance of living that particular period? Why is it that some people die young and others get a little older? Why this difference - why should there be differences in lifetime? Because if it's an opportunity, you might say, to have a form of life appear in the form of a human being, then why shouldn't everybody be equal? Because if then during the lifetime they have a chance to understand their life, if that is an aim, then why should it be stopped? Because that wouldn't be fair. And then I start to question: is there fairness in life as I experience it? Is there definitely that kind of a jud--justice? Is there a reason that I even could assume that that what is life now on earth is regulated in some way or other? Can I conceive of this kind of a hodge-podge that I call life, as chaotic existence, in which I surely play a part? Can I be satisfied with the thought that it is all nonsense and

confusion? And of course it is not a thought that is satisfactory when I have to answer it in the negative.

Life exists in a body; all of a sudden the body is not alive. What remains? If anything remains, what for? If I say that life is eternal, because that what is death is the absence of life, then I know that death has no meaning in connection with life. All it means - there is no life in a form. And when someone dies and I look at that or think about it or I am concerned, or the person who dies is of a close relationship to me - supposing my father dies. All of a sudden there is a body. I remember. I know how it was when it was walking around. All of a sudden it isn't there anymore, as a walking person, it's absolutely quiet. You look at it - it doesn't move. It's impossible to believe. You imagine it still moves; it doesn't; you know it doesn't. You hallucinate a little bit about it. You hope it wouldn't hurt but still it's there.

Who has been in the presence of that kind of death? Or in that kind of life leaving a body. And can one believe in the existence of life after death? I think it depends a great deal on whatever your experience may be. It depends really entirely on your own consideration of yourself as you are alive; and to the extent that you consider your life worthwhile you don't want it to die. And if you have the belief that your life will never die, then you must assume that after your death there is still a chance to remain alive.

When one thinks about someone who has so-called departed from this earth, who has entered into a different sphere, who has for some reason or other, you might even say poetically,

'been called' to continue to exist somewhere else, out of our sight, also out of touch, but the awareness of such existence still as a possibility to be able to imagine that such form of life continues as life existing in a different form.

And this brings up the whole question: what is this life for? Why was it given and what will I do with it? I can accept it; I have to, because I cannot do anything else. I continue to use it by maintaining it. Then I say I want to make something of that as life existing now - I call it growing up. Then I say I want to be able to reach a certain level - a level of Being for myself - I call that in life, in ordinary life, maturity. Then I say I want to become that what is possible for a man to become. I call that Man as man should be. I question it many times if I know what I really have to know and if I, even if knowing, will be able to do it. And I continue in the meantime by living my life on earth the best way I can, and I try not to make too many mistakes. And if I'm morose then I think of death and if I see examples of death around me, it reminds me of my own mortality. And when I think then what happens to someone else who dies, I will consider: what is life within me? And sometimes I even draw the conclusion that I'm happy that I didn't die, not as yet. And all of this is a consideration of the life within oneself when one is reminded that someone has died.

And then one thinks: what happens? One reads. One considers different possibilities. One says such life continues. I think about spiritual existence. I think about inner life existing within me when I know that outer life also exists. I try to find out what is there that can be free from ordinary manifestations. I know that thoughts can be free from them because I can

think without manifesting or having an activity of the body. I can feel even, but it's very difficult in feeling to have a poker-face. But at least in feeling I know that there is something that is not as material and that uses simply my body for an expression. But what is really taking place - sometimes I say my solar plexus or that what is my feeling center or if it can be my heart - that in itself cannot be bound by my heart, because I know it isn't when I wish it to come out and I express something that is emotional. Anything that I feel that can come out of me is not bound to me. It still may have the impression of where it came from. And there's no doubt that whatever words I use they belong to me when I form them, but I have a chance to put them outside of myself. And sometimes I say even in creation of that what I wish to make so that it is not any longer within me but that it becomes of some value outside of me - any form of art, any form of scientific development, any form of systematic philosophy; any way by which I feel that there is an expression of my life, starts to stand on its own, and it is, although created by me, no longer dependent on me.

If death could be considered like that. If death, when that what is the form of my physical body ceases to exist as a form, do I at the moment of death create the possibility of the continuation of my life, the same way as artistically I want to continue to live in that what I have created. The difficulty that is involved in that, if you keep on thinking, is simply that that what is then of the particular value, even if I want it to continue to live, cannot any longer be of this earth. Because whatever I create as an artist or science or philosopher

still belongs to the Earth, because it has to take on the form either of words, or of some kind of a gadget I invent, or some kind of a statue or painting I make. But at death there is not that chance. It has to continue to exist in something that is not of this Earth and I try to figure out what kind of an idea that must be, of what kind of a form, what kind of a nature, not belonging to the Earth. What is it? That is, I call it then a little higher or at least different; I say it is an emotional state. Of course I know emotions are higher than that what I call material body. I know that my feelings are not as much bound even as my words are, because they have not that kind of a form. That even if I say I create a form, I pour in it that what is my feeling in order to give life to that what I paint. Or if I play in some way or other, it's not the piano - it is that what is produced as sounds and the sounds have a resonance in the air and they are carried away from me or the piano, and it continues to exist, I hope, in space - as sound will travel by means of air, as the ripples of water will continue when the stone is thrown in a lake. Whenever a word is uttered that what is really the content of the word, and not the letters, but the way it is said and I say it--it's the tone by which a word is conveyed. I want that to continue.

And so at the moment of death I would have to invent something that belongs not to the Earth anymore. I say it has to belong to a higher form of Being that I can consider when I think about it. I say surely the planets are not like the Earth. The Sun is not like the planets. And it is logical of course to say it has to be more essential because that what is essential is more than that what is the surface. And what is the reality of myself

is again more than my Essence, so I have to create something to be able to continue with this life.

And so I think about a person who dies. What is there available? Has he made anything - like a ship, like an ark - to overcome the difficulties of death, like a storm which destroys and covers everything with water, so that nothing continues to live, because his body has died. What is there that then for forty days - as Noah in the ark - trying to keep alive? What is there for that kind of a spirit if existing in a man as life will have to continue for forty days circling around his body? Like for forty days the ark of Noah was on the waters which covered the Earth. This of course is a very interesting concept, and I love to think of it in that way because I'm attached to a person who died, and I'm concerned with his life in a new form and I want to help to see what it is that he then needs.

What are the forty days necessary for? He died. His life was bound to Earth. The fact that his body died means that there is freedom from that what is now his life. So my help should be a consideration: how can I help? And for forty days he will remain attached to that what was his body. He cannot give it up as yet. He was connected with his body, identified with it. Even during lifetime he had a struggle every once in a while not to be identified. And so I look at such a person: what is going to be his difficulty? And I simply consider that from an ordinary standpoint when I say the difficulties of life in a man when he is living on Earth is to make an attempt to free his life from the form in which it happens to be cast. And particularly when a man, when he has been born or conceived, was

simply put in that form without his knowledge - perhaps even that is questionable, but in any event he doesn't really know very much. Unless he wants to assume that his life existed before his conception. And it is not such an idiotic idea either that that what is, as spirit existing after death, could also exist as a spirit before conception. And that simply conception meant at that time that form of life was put again then in the form which became a child, from father and mother, through an ordinary, natural process.

If I accept that life is eternal, I cannot draw the line at death, and I cannot draw the line at conception either because Eternity means 'All and Everything' existing everywhere, anytime. So when I say this necessity of freeing himself as life from Earth, it's only to become free from the form, and the freedom that he may have had or the bondage that he may have had on Earth will of course as bondage be in his way and as freedom will give him an indication of the direction in which he should go. And I, still being on Earth, try to consider his life - what will I do to help him? What can I, at such a time, even pray for? I have to consider the fact that he has to free himself. I have to consider that his life had a meaning on Earth. I have to consider the fact that in dying he received freedom, so that the motivation during his lifetime should also be marked by the desire for freedom because that's the end of his life on Earth. So that that determines what a man should do when he is on Earth.

And we simply say he had a Karma to fulfill- to overcome that what he was conceived in. And in the form then, in which he was born, he took on that what were the laws of his form; and

which sometimes one can explain astrologically, or even psychologically when you have a little bit more insight about the workings of your mind - but nevertheless there is bondage. And then I think how much did he understand of the necessity of becoming free? And I'm no judge about that. I only can hope that even if during his lifetime he appeared to be identified with a great deal of things he did, that then I can say that still that problem must exist even after his physical death, and that then the help that he needs is to help him to free himself more and more from that what has to be set free.

So I consider then his life. I consider what I remember. I consider not his striving, I consider his bondage. And for forty days during the period when there is still a chance that, in thinking and feeling about such a person, that there is the possibility of reaching him because he's not too far away as yet. There is still a chance of making a contact. Because after the forty days, the olive branch has already been brought to him by means of a dove, so then he's outside of my realm and I cannot contact anymore, then only through different kind of extrasensory-perceptive means. But at the present time my thoughts and my feelings can still reach him and then I think, and I think about how he failed in his life. To the extent that I can understand it, without being a judge, I can see where perhaps he struggled, but I can definitely see where he was still bound, because I know what is bondage of myself and I consider him as a friend of mine that what I know he has to face, the same as I have to face it. Because if he was bound, I am bound, and the knowledge of my bondage gives me a right to try to look at him and to help

him to free himself from his bondage the same way as I try to free myself.

The bondage for him is different. I cannot imagine how it is as a life without a body. I can say that that what was my identification with the body has been renewed--remo--removed, and I can say, 'thank God for that, for him'. And that his particular struggle will have to do with the remnants which have taken place in him as a result of identification, which have settled in his feeling. And that that what remains in existence after the physical body dies begins with his feeling and might end with his emotions. I'm not talking about the possibility of a Soul because that is the problem he will have to face now much more than I face it at the present time. That what I face is the formation of something that becomes the means for continuing to live, and that I assume he now has because he is free from the body and something told him that it was his time. And he struggles. And knowing what it means for me and knowing what it must mean for him, I feel sympathy and perhaps even pity, which may be stupid, but at the same time it reminds me of the difficulties that I still have to face, because I haven't died as yet and I still have a chance to prepare. That chance is gone for him. But a new opportunity now exists and in that - in my love for such a person - I want to try to help everyday, to see in truth what was his bondage. And then to ask the Lord to help him to see it the way I see it and hoping then, I would almost say, that the Lord can agree, that then the Lord, in His wisdom, can take my wish and put it in that kind of a form which becomes acceptable to the person who just entered into the spiritual world.

This is the way one considers death of someone else because one considers one's own death in the same way. And then it starts to reflect on those who are left behind, and who at present time can have a chance to determine for themselves what they think is now the value of their life at the present time. And then one comes back again and again to that what I am on Earth. What is it that I call myself? What is it that will be questioned after some time, at the end of my own life, that I will put--I will be put in front of that what then starts in justice to ask: what have you done? And the question is: what have you done with the possibility of your freedom? What have you considered in your life, that is, to what extent even have you been able to understand that you were bound? Because you see, if one dies and one is asked that question, and you say, 'I've never thought of that,' I'm afraid you have to go back again to Earth. I think it's necessary for each person to try to understand what is bondage.

(You have to tell me. I will stop if you want to turn. Is that the end of a turn?(Someone: It isn't quite, but it's close enough.) Okay?)

If I want to consider for myself the opportunities I have now, if I want to consider in my life that there is a responsibility for that part of it, so that this time it is given to me in this lifetime - and not knowing really if there have been other lifetimes, or even not knowing for sure that I will have another chance, because who knows that maybe at the time that I would die that someone in authority can say "It's enough. Don't try it anymore. You've tried lots and lots of times - it didn't work. You go down and simply become matter." How can I

face that? Because it could be as a result of an authority which distinguishes between life and form. And it might at times, at times in a certain lifetime, or maybe after a thousand lifetimes - because you know the time element as far as we are concerned on Earth does not consider at all--is not considered from any kind of a standpoint of the Universe.

If I go towards that what I call the center of the Universe - if I can conceive of it - I know it has to be timeless. So of course the measurement of time is completely different at different places of space. So that what I consider my lifetime on Earth, it has absolutely no meaning because, from a standpoint of infinity, everything is equal. And my lifetime as I call it now, living a certain number of years, is, from the standpoint of His Endlessness, just a little point, or maybe even a speck of dust. And what I am, trying and struggling, may even have no particular value, so that even thinking about that and perhaps being a little conceited, that I come to the Gates of Heaven and I ask permission to enter, that someone says, 'who are you? And what have you done? And what was your life?' And he says, 'It's okay, it doesn't matter, there are more than enough of forms of life, we don't need you anymore. Just be melted up.' And then you disappear, and not even history remains. And it's not any particular kind of a dire prediction because I don't know and one doesn't really know. But one always thinks and one always conceives of such possibilities, so that perhaps then, with your conscience, you start to qu--question it and doubt it, and when there is doubt you may as well take the surer road, if you can.

But there is another reason of course - that is the realization of life itself. Because if I, in my life, come to

the realization that I exist, then when I say I want to continue with that because I maintain it now, then I take on something entirely different because I become part of my life, and I take it onto myself to continue with it. Then I say if I do, at least I join that what is existence as a whole and what is aliveness as a whole. And I say I then, by means of this joining forces with Eternity, maybe in--on the road to Eternity I can be free from all finite forms.

As an aim for a person's life one has to consider this, not just your ordinary little existence on Earth, lovely as it is sometimes, but completely worthless after a little while because you will die. And when it says you cannot take it with you, it belongs to your body, naturally not even your mind you can take with you. You can take a little bit of your feeling because that always has a chance of a contact with Infinity. Because our feeling can be at times deep, I say it is then emotional; but also the feeling will allow the possibility of including into my life that what is not my own. And when I say poetically 'it is the Lord who then speaks to me through my Conscience,' then there is that kind of a contact that I hope will continue to exist without my body existing. And this one hopes for a person who dies, that during his lifetime that contact was sufficient so that then that contact is not cut off. Because also that, as ordinary existence as a feeling, only concerned with the well-being of myself, selfishly maintaining my wish - as for my own, that is going to be cut off like the body is cut off.

Each person who remains selfish, who remains self-centered and considers himself for whatever he may be worth on Earth and glorifies, remains conceited and is proud and believes

that - all of it - did it, including the fact that perhaps he even would be so stupid as to say that he made his father and mother produce him. That he even thinks that God will smile on him because he is someone. Such a person dies and he dies in Eternity, never to be revived. This is what is called the country where there is 'gnashing of teeth'. And one must assume this because we don't know any better. For the time being as a concept it has to be accepted, because I don't live on the Sun. If I could say I live in the center of the Universe, I live on Karatas, I live on the Sun, then of course I'm not on the Earth. But as long as I'm Earth-bound I live in darkness at times, so I must assume that there is a difference between that what I call 'light' and what I call 'darkness', because darkness for me is the absence of light, the same way as death is the absence of life. And I must keep this as a concept as long as I'm bound by the form in which I happen to live. And the only salvation as a thought I can have is that when I gradually can understand the form, for whatever it may be, that under the influence of Eternity such form also disappears. That is the hope I can have, and that of course I must believe when God is for me that concept of Omnipresence.

So here we are, and you consider yourself now. And you see what you are. And you can see then - and you have to be honest - what are you entitled to know? At what point do you think you're empty, that you can put something in of a different value? Because if you are filled with your own thoughts and ideas, and conceit and pride, self-love and all the rest, there is no room. Not even God would look at you - and by God I mean

that what is a higher form of Nature. Even one says Great Nature at such a time - surely not so easily accessible, but imagine for a moment that it could come in the state in which you are, and looks at you. And then sees how conceited or self-loving and he would say, if it is that kind of a - kind of an idea that can speak, 'Look at that nonsensical nincompoop.' You have to lose your self a little more; you have to become much freer from what you are. You have to be much more humble. You have to find out what you really want. You have to know that it is a need. You must know that that what you want to find out is really going to help you. And you have to prepare a place. Because if you read or think or it is being taught so-called about Objectivity, where can it be fitting into your life? Where is the empty place where it could actually lodge? What room have you made when you're still - in every respect - subjective? And only at certain times that you happen to think about a little bit and maybe you do pray also - but what is it in you that is empty? On the basis of which you dare to ask for Work? Because if you want Work it's quite a different thing. You must know that it belongs to you. Or even if it is given, that you can cherish it. And how will you cherish something that is not subjective? What is your attitude towards that what is higher than you are, on a different level of Being, not in ordinary life - that what is higher in ordinary life you simply respect.

What I call Days of Awe in the Jewish religion - Rosh Hashonah, Yom Kippur - Days of Awe. It means that there is something in me that is absolutely flabbergasted and unable to speak. And not being able then to put in words what should be my feeling,

in respect to that what is called a new year, or a rebirth, or even reincarnation, or desire not to be bound, or atonement, or the wish for Oneness, or the hope for peace within oneself, or the realization of a balance.

The attitude that one should have towards the wish to find out what Gurdjieff means, what he actually tried to tell in ALL AND EVERYTHING as a message for those who read it, is that they first have to know where - if I do get it, if it is given - where in God's name will I hang his picture in the room I have prepared? What is it - above the window or the door or on the door or at the ceiling - where will I place it so that I can see it all the time? Will I put it in a nice little frame - gold or just simple, or just maybe not at all a frame? Any glass in front of it? No, maybe not, because it might prevent me, by reflection, not to see what is that picture, that image of Work, that symbolism of a guide for my life. What is it that I really want if I say I have a house equipped to receive the Lord, because I wish to go to Heaven; I want to find out what is the value of things and I don't find them on Earth. And being now satisfied that I cannot find them here, I still crave for something because I have thirst for Eternity, and I wish to find some elixir that will quench that thirst, and then I prepare. How? By kneeling down and showing in a posture that what I wish, asking God, Beelzebub, the Lord, 'please, what can you give me?' And the answer comes back, 'where will I go in you? You're covered up with all kind of nonsense. You really are not open at all. You think that just a little curiosity will be enough for Me to knock on your door. Don't be a fool. I have no business with you.' Would it be interesting if you found that

as a voice when you died? If actually at that time the truth was told: 'You poor man, you lived on Earth and you desired to remain unconscious. Stay with your unconsciousness and you will recur time and time again in the time-wheel of life, in rotation, all the time, running around in circles, until finally by the grace of the Lord you will find the tan--tangent to be able to extricate yourself from your unconsciousness.'

Sometimes the question of Work is very serious, because your life is serious. It is not just anything that one wishes - as I say many times what is called "frow-frow" in accordance with Gurdjieff, or sometimes he says the "roulette tables of Monte Carlo". That what is a lovely tea party. That is not in connection with Work. Work means freeing yourself from your death. And you don't talk of your death at a cocktail affair. And you don't talk about it when you look at TV. And you don't talk about it when you have a nice little pow-wow over a cup of coffee, talking about the exploits of yourself in ordinary life or how brilliant you were. Work comes only when there is a little room which is specially reserved to receive information of truth. Because Work will give youthe truth. It does not mean that you can use it, and even at times you may say I don't want it and then you have to wait. Because not wanting the truth will mean you make an arrangement with some other kind of a force to leave you alone. It is as if at that time you pay ransom to the devil to keep you, in a devilish way, asleep and you pay him not to wake you up.

One has to consider these questions as 'yes' and 'no'. You have to consider what you want with your life. You have to know, of course you have to know a little bit about yourself, about

your tendencies or character traits, or wherever you happen to live, whatever it is that you spend your time on, what is the energy that is given and how do you use it, whatever you think of yourself, whatever you believe your potentialities are. But not in the direction of ordinary existence of life because that - 'Ca va, ca ira' - it goes. Almost I would say you don't have to do very much. It's like an engine that will run, and when it is properly oiled and from time to time given a little gasoline, it will run for hours and hours without having even a dead spot. That's the trouble; when the dead spot arrives in a motor, when the electric current won't go through anymore, when that what is the power of life applies to you and burns you up, so that the motor is no--not functioning anymore because the armature has been damaged.

That's why I say these questions are not easy, but nothing, for that matter, is easy when it is worthwhile. If it was just easy it never could be worthwhile. What comes to you easy is natural. Mother Nature gives you enough dope to stay asleep - tranquillizers, sleeping pills, sometimes a little too much. And then she says 'I'm sorry, that was a little too much of a dose. I have to get someone else who can stay alive a little longer.' Mother Nature is extremely cruel because she does not wish you to wake up and she even will prevent your conscience to talk. It will cover it up. It also will enter into your mind and use the means of rationalizations to keep you asleep.

The idea of Work, of course, is to be awake, of course is to find out what is consciousness, what is there so that my life can continue - never mind the form in which it

is bound. But if I can accept it for whatever it is at least I have an understanding that it is bound. And then when I say I seek life, I don't see the form because I wish life to be set free. I can throw the form out of the window. I satisfy Mother Nature by living on Earth. I satisfy her by eating and drinking and sleeping properly, by maintaining my physical body so that that what is the opportunity for me is not going to be effaced so easily, so that I will not die prematurely because if I wish to live I don't want to die, but the reason why I don't want to die is not to maintain myself in this Ear--on this Earth; it is because I have to build something and something has to be done before that death; that is the building of an ark, so that when I die I can step over as it were, entering - not the Kingdom of Heaven as yet, but maybe the portals of the temple which are called the 'Holy Section.'

That what becomes my Soul is the Holy of Holiest within me, perhaps preparing at the present time already a little bit. But the emphasis of Work is first to make that what I simply call emotional body as Kesdjan. And then I wish to Work because then I know that in the direction of trying to become independent, as if that what is the 'I' of me is independent of me as form, that that what I give to this 'I' as a life that I want to part with, to give it that chance of freedom which exists in 'I', that then that 'I' can help me, to tell me and to remind me what is life for me, how should it be? To come down to Earth which again - it is my body - as the descent from Beelzebub having learned what he had to learn when he was banished to the Earth and the solar system Ors; and having lived at Mars in a state of emotional excitement of wanting to fight and continue to be at the boiling

point of his life, without wishing energy to flow over, and only when there was sufficient accumulated, that then the necessity appeared that he had to turn his road towards and called it a 'descending down' to that what was the Earth. That is, the manifestations of the physical body as seen from my emotional state of what I call a 'Martian state' of myself, considering that what I am in the manifestations of that what I call behavior, so that then to teach that what is my behavior what are the rules of life and not the rules of my selfishness.

If Work become that kind of a meaning for you, that is, if you really consider it as a religion, as a conduct for yourself, and not just flippantly as one of the many books who happen to exist, because you're not going to compare the Bible with something that was just published yesterday. And you're not going to consider a book ever written about Gurdjieff as something that is comparable to ALL AND EVERYTHING. You don't even consider Ouspensky worthwhile anymore because what the hell did he know. If you read ALL AND EVERYTHING, you can at least become serious. At least there is a chance of a direct contact of something that Gur..that Gurdjieff told in some form and you have to find out what is meant, so that again and again on each page you can find yourself. If you wish to Work, if you want to find out, prepare for that, so that you really are entitled to receive a little bit more information about what is Work, what is meant. What is there that must crystallize in you as a sincere desire that something is at stake with your life? What is there that you consider your inner life - perhaps part of your outer manifestations - but how much can even in outer manifestations be affected by that what you really are? And how much of your

inner life can actually be expressed as an emotional state, in whatever you do or think or feel or express as words, or postures, or activities of certain kind, or that what becomes for you the unity of yourself - sometimes one says simply that you Work as if you are the image of God as unity - not three-foldness but one, as three-centered human being becoming One in the eyes of the Lord.

If your Work doesn't take the place where it really belongs, if you have not the proper attitude for it, don't touch it - it's not for you; it can be for someone else but not for you. Don't treat Work flippantly. Don't keep on talk, talk, talk in a little bit of theory trying to explain, explain, explain. What good will it do you? Nonsense. First see: is there need that I really, I know I want something. And it is not in a book because I can read a book with my mind, I can even enjoy it, but does it help me? Does it change me in my attitude towards my father and mother when I have to love them or understand them or sacrifice or wish to love someone else, not selfishly, but really to create such conditions in which such a person could live, again for her sake or his sake? What is it that I wish when I communicate, when I want to tell people - what, of what? Of myself, my experience? Can it really be that emphatic, that there is no question about the truth about what one is speaking to someone so that they can take it as truth and not just a little bit of a personal opinion?

These are the things you have to think about when you get together, if you do, if you come to a meeting, you bring that - your desire to have your thirst quenched. That in your life you realize that there are certain things that ought to be straightened

out. How will you straighten them, you ask, what can I do? By Work? What will it give me? That kind of satisfaction of knowing that that what is within me is being put in place, that the values, which all the different experiences have, are arranged in accordance with what they are worth for me, that I can actually adhere to certain principles which become for me the foundation of my conscience. And that ultimately there will be a chance of having light on the path so that I wish to travel by means of my consciousness. What I wish of course is real self-knowledge, but the self-knowledge which is that what I am in reality, and that I ask for that, again religiously, the blessings of the Lord. No Work of this kind can be done without your emotion being involved in it, and no consciousness will ever arise without first having smoothed over the possibility of preparing your conscience, and to fill it with that what is worthwhile and not of this Earth, but which in an emotional state includes the love for your life, the love of mankind as a whole, and all forms of life on the Earth and that what will include the love for His Endlessness.

You read more - when you are quiet. You think in silence. At times maybe you can come to the conclusion that you don't dare to move because you don't know what direction to go. And then maybe you will find out what you ought to do.

If I can I'll come in another two weeks. But during that time try to consider, think a little bit about what we talked. You must understand that I don't care about your opinion. You know I don't care what you think of me. As long as you care about that what we talked about - and if you cannot see what is involved, I'm very sorry for you.

Goodnight.

END TAPE

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